

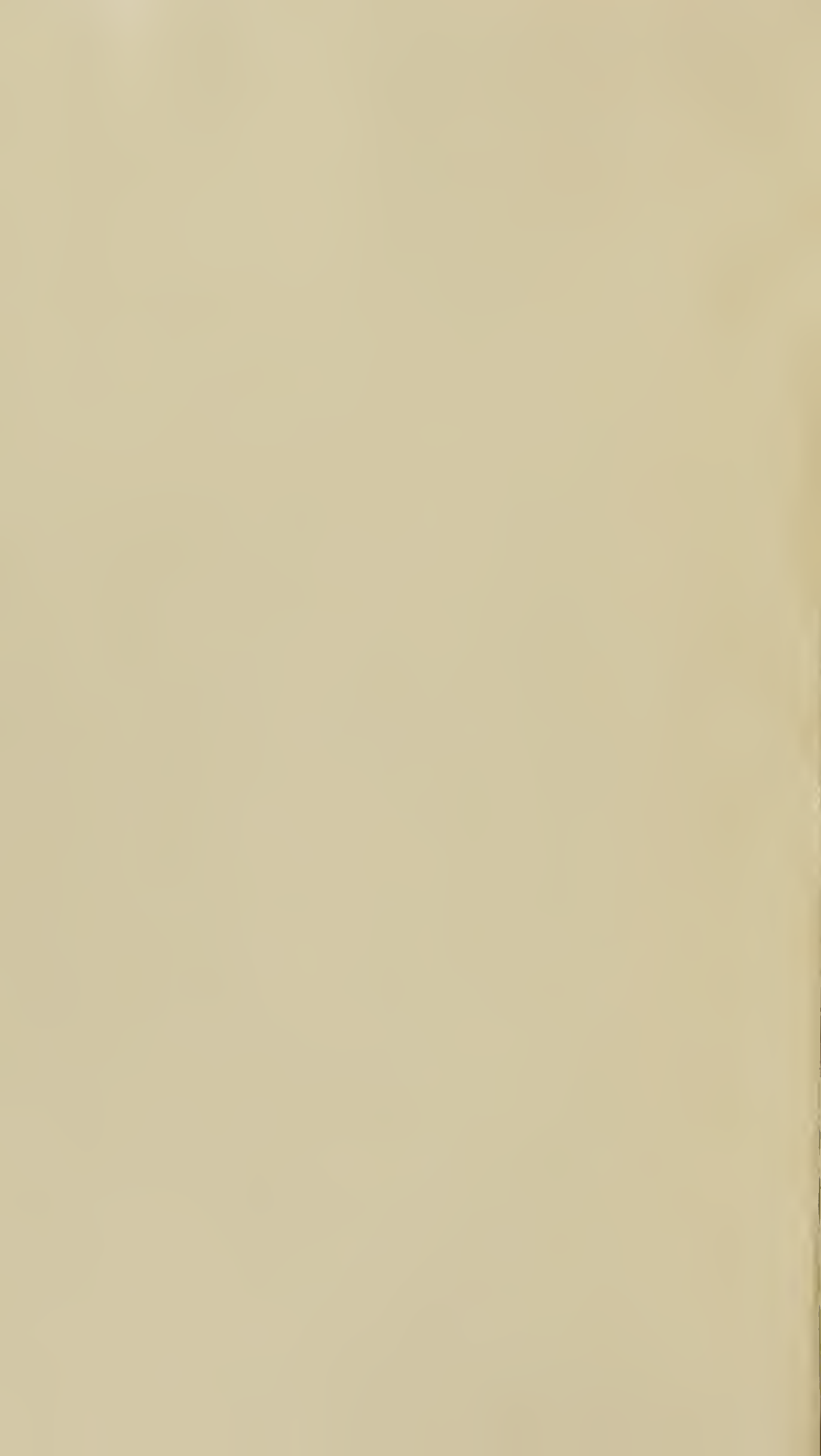
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*For Doctor John Green No 8*  
A N

INAUGURAL DISSERTATION

*Jacob Aiden*  
CHRONIC MANIA.

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SUBMITTED TO THE PUBLIC EXAMINATION  
OF THE  
FACULTY OF PHYSIC,  
UNDER THE AUTHORITY OF THE  
TRUSTEES OF COLUMBIA COLLEGE  
IN THE  
STATE OF NEW-YORK:

WILLIAM SAMUEL JOHNSON, LL.D. President;

FOR THE DEGREE OF  
DOCTOR OF PHYSIC.

ON THE THIRD DAY OF MAY, 1796.

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By ALEXANDER ANDERSON.

Citizen of the State of New-York.

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Chiefly where Solitude, sad nurse of care,  
To sickly musing gives the pensive mind,  
There Madnefs enters; and the dim-ey'd fiend,  
Sour Melancholy, night and day provokes  
Her own eternal wound.

ARMSTRONG.

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—1796.—





DEDICATED TO  
DOCTOR JOSEPH YOUNG,  
AS A MARK OF  
RESPECT AND GRATITUDE  
FOR HIS ATTENTION TO THE  
MEDICAL INSTRUCTION  
OF

The Author.





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O N

*CHRONIC MANIA.*

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INTRODUCTION.

**M**ANKIND, from innumerable causes, may be deprived of the use of reason. The difficulties attending the investigation of a subject so intimately connected with the phenomena of the mind, may account for the many unsatisfactory conjectures hitherto offered, as well as for the imperfections of the following attempt.

It is difficult to define that state of the intellectual faculties which may be said to constitute a reasonable being; for, so various are the sensations of different people, and their conclusions from them—so imperceptible the gradations from a slight error in reasoning to fatuity, that we can scarcely say where rationality ends and folly begins.—No less difficult would  
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the task be to determine the point at which madness commences, since every inordinate indulgence of the passions partakes of it; and even low spirits and absence of mind may be reckoned as slighter degrees of the same affection.

Some have made the characteristic of *madness* to consist in a mode of thinking and acting different from the generality of mankind: But this, if admitted, would evidently include every great genius, who, in the pursuit of truth, dares to differ from others. In fact, we find that such have generally been reckoned in this class by those who compose the most numerous rank of life. Even the Saviour of the world incurred the name of a demoniac, or, in other words, a madman, notwithstanding his unexampled purity of life. The eloquent defence of St. Paul, before Agrippa, did not preserve him from a like epithet.\*

The transition from *poetic ardour* to madness is easy; hence some of the most sublime flights of imagination have been the productions of a disordered mind. It is not improbable that the responses of the ancient oracles were delivered by their priests while

\* Acts xxvi. 24.

while in a state of artificial madness: the phrenzy of the Cumæan Sibyl, as described in the sixth *Æneid*, countenances this opinion. Even at this day the dervises and priests of uncivilized nations, by the use of narcotic, intoxicating substances, or by rapid rotations of their bodies, induce a similar condition of the system, and by this counterfeit of supernatural appearances, impress their devotees with awe and reverence. It is well known to what account Mahomet turned his epileptic fits. The same effects result from the voluntary convulsions and whirlings of the *Shaking Quakers* in this country.

The affinity of *drunkenness* to madness is obvious: distinguished only by the greater diffusibility of the cause, and the shorter duration of the effect, it will frequently degenerate into the latter, especially in those who are constantly harrassed with the dread of impending ruin.

Although the foregoing reflections may place mankind in a point of view rather humiliating, yet the consideration of them may confirm the observation, that the medium between enthusiasm and apathy is the most suitable to human nature, as well as most favourable to the functions of both body and mind.

Notwithstanding

Notwithstanding the many proofs to the contrary, *reason* is, by many, supposed to belong exclusively to man, and to distinguish him sufficiently from the brute creation, whom they have portioned off with an imaginary something called *instinct*: the existence of this can never be proved, while experience assures us that all our knowledge is derived from the operation of bodies on the organs of sense.—Innumerable facts might be adduced to prove, that all animated beings are endowed with the use of the reasoning faculty, in different degrees, proportioned to their various wants. In those which are called the lower orders, its operations are less manifest; still, to the philosophic eye, they are sufficient to indicate a rational principle directing their efforts, and adapting them to the situations in which they may be placed.\*

Surely

\* Birds do not always follow the same model in the construction of their nests, but vary them so as best to afford concealment from their enemies, and protection from the injuries of the weather.

Animals that are accustomed to pass the winter in a torpid state, when removed to warm climates totally lose this habit.

Some bees which had been transported to one of the West-India islands, finding no necessity for their usual labour, soon neglected to construct combs and accumulate honey, and even proved troublesome to the sugar-boilers.

The instances of plants seeking the light, and performing various actions with something like sagacity, are well known.

Surely this argues something more than a blind instinct operating in a mechanical manner.

In what, then, it may be asked, consists the distinction between the *human being* and the *brute*? I answer,

1st. In the formation of the body; for, notwithstanding the endeavours of some naturalists to approximate them, the difference between man and the ouran-outang is too striking to allow the idea of any relationship between them.

2d. Man's pre-eminence is chiefly founded on his greater power of exerting volition. It is this which enables him to subject other animals to his dominion, to form languages, to labour for a circulating medium, to form instruments and machines; and which prompts him to adore the Deity, with the hope of procuring future happiness.

Such is the condition of man, that this very circumstance, by which he is elevated above other animals, frequently subjects him to a malady, which lays the mind in ruins, and transforms a rational being to a fury or an idiot.

B

THEORY

## THEORY OF MANIA.

MADNESS may be defined a *false perception* of objects, depending on *morbid sensation*, with a belief in the truth of the suggestions of the senses, and in consequence of this, extraordinary and irregular efforts to attain some imaginary good or avoid some evil. The violence of these efforts will be in proportion to the firmness of the belief and the quantity of volition in the person affected.

It differs from *delirium* or *typhomania* in the following particulars: in these the affection is of shorter duration, attended with an ignorance in the patient of his situation and the persons about him, together with a greater prostration of strength.

That form of the disease which I propose to consider, may be termed *Chronic Mania*, to distinguish it from *Phrenitis*, and other affections of the mind depending on inflammatory action. Its duration likewise entitles it to this name; for, although exasperated at particular times, it frequently tinctures the behaviour of the maniac, even in what are called his lucid intervals, and is easily excited by slight causes.

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The insensibility of madmen to cold has been offered as a proof that the disease is connected with an increased action of the vessels: this, indeed, has some degree of plausibility, because the instances of their resisting the power of severe frost cannot otherwise be accounted for, than on the supposition of a preternatural generation of heat, which always implies increased action of the system:—But, I believe, these cases would be found to belong to phrenitis, a disease depending on an inflammatory diathesis, in which the abstraction of heat must be eminently serviceable, and has sometimes even restored the patient to health: on the contrary, in *chronic mania*, the patient is covetous of warmth, and careful to avoid the inclemencies of the weather; or if exposed to cold, in their vagaries, without exercise of their limbs, the livid colour of their extremities sufficiently indicates its effects on them. MORGAGNI relates the case of one who perished merely from neglecting to secure himself from the cold.

Hence, if increased vascular action is ever observed in this disease, it must be considered rather as the effect of the violent exertions, than the cause.

From these considerations we are justified in asserting

ing the existence of a morbid state of the mind, different from phrenitis and delirium, as well as from fatuity, and confined to no peculiar temperament. Its seat and causes I shall presently endeavour to point out.

The more remarkable characteristics of this affection are the following: a false sensation of external objects, a morbid or unusual association of ideas, eager pursuit of some object, and violent exertions to attain it, with indulgence of excessive emotions, particularly of suspicion and anger: some are marked by a melancholy behaviour, bordering on stupidity, or harrassed with groundless fears; while an uncommon gaiety is the prevailing symptom in others.

DARWIN supposes, that the preternatural exertions of insane persons may be attributed to an increase of sensorial power, acted upon by the greater quantity of stimulus of desire or aversion—while the force of these muscular motions may be augmented by the stimulus of pain or pleasure, as well as by that of external bodies.—Whether the quantity of sensorial power is preternaturally accumulated, it may be difficult to say; but it is evident, that an increased volition is exerted in consequence of a strong belief  
in

in the reality of the phantasms presented to the imagination: hence we are often led to impute their actions to a perversion of will; and this has indicated the necessity of restraining, and acquiring a command over madmen, in order to curb their enormities.

The conjectures of the ancients, with respect to the *proximate cause* of this disorder, have been supported by BOERHAAVE and VAN SWIETEN, who, after accusing an imaginary atrabilis of producing it, and labouring to prove the existence of such a cause, at last acknowledge, that all these symptoms may arise merely from an affection of the mind.

Later theorists afford but little more satisfaction on this subject. What idea can we form of an “inequality of excitement,” which a late Professor so unphilosophically infers from the inequalities in the consistence of the brain? Our ignorance of the nature and functions of the brain render it needless to search there for the causes of this disease; hence dissections of this organ throw but little light on its ætiology.\* The changes observed there may be either

\* In some maniacs the medullary part has been found drier, and of less specific gravity, than is common.

MORGAGNI observed, in general, a preternatural degree of

either the cause or the effect of the symptoms enumerated, or perhaps totally unconnected with them; for, notwithstanding the injuries to which the brain is often exposed, such as erosion and ulceration, dropfical infarctions, concussions, wounds, and even the loss of considerable portions of it, no affection of the mind similar to mania has occurred.

The investigation of the seat of ideas may appear to be an useless piece of speculation; yet it becomes essentially necessary, in order to determine the proximate cause of a disorder which more properly belongs to the mind, or at least the immediate agents by which it receives impressions.

It is certain that we possess no ideas but what are primarily acquired through the medium of the senses, for those who have never enjoyed the use of the organs of sight or hearing, have no conception of visible or audible objects. This is likewise corroborated  
by

hardness in the brain, or at least in some parts of it.—BONETUS found the cortical part dry and friable, and yellow for an inch deep.—In some the pia-mater has been found thickened, and the dura-mater callous. In others the vessels of the brain were unusually distended, and the cranium thick and without sutures.

But what can we learn from all this?

by the fact, that those who have lost both eye-balls have been entirely deprived of all ideas of sight.

By an exertion of the memory we are enabled to recall these ideas according to the laws of association; and these, when variously combined and arranged, form the whole of human knowledge. This faculty of compounding ideas commences at a very early period, as may be observed in the conduct of children, whose curiosity prompts them not only to acquire notions of external bodies, but likewise to combine them in every variety. The early appearance of these combinations has led many to espouse the opinion of their being innate or instinctive: how ill founded this is I have endeavoured to show.

Having rendered it sufficiently probable that the organs of sense are the seats of thought, it next becomes necessary, in the investigation of this subject, to examine what are the changes on which the production of ideas depends. These changes are supposed, by DARWIN, to consist in certain configurations, or motions of the nervous extremities, which constitute the immediate organs of sense. In order to prove the possibility of these motions taking place, he has demonstrated, that even the pulpy expansion



expansion of the *retina* is composed of muscular fibres: its softness is no argument against this, for we may see insects of a consistence as soft, which yet are capable of performing a variety of motions; and how these could be done without muscles we cannot conceive.

The erection of the papillæ of the tongue, at the approach of a sapid body, implies a similar structure in the nervous extremities of the organs of taste.

The doctrine which may be established from what has been premised, is this:—By the stimulus of external bodies, certain motions or changes of figure are excited in the immediate organs of sense: but these, like the other muscles, are liable to an exhaustion of their excitability; and this *indirect debility* will take place at higher or lower degrees of excitement, according to the proportion of sensorial power distributed to different people: hence the exertion of which one person may be capable will, in another, bring on a state of stupidity.

The existence of this *indirect debility* is likewise proved from the analogy of the *irregular associations of ideas*, with the spastic contractions of the other muscles,



muscles, as well as from the identity of the cause, viz. excessive application of stimulants.

These irregular motions of the organs of sense may be induced by any great mental stimulus, applied in this debilitated state: hence false sensations, in the reality of which the madman confides; and from these proceed all those eccentricities which characterise him.

The phenomena of a case of *oneirodynia activa*, under my observation, seem to corroborate this opinion. This affection almost always occurs during the first hours of sleep, when an indirect debility of the organs of sense, as well as of the whole body, must be the effect of the various exciting powers of the preceding day: in this case no alteration is made by fatigue or rest of the body, or by repletion or depletion of the stomach; but great exercise of the mind has a sensible effect in aggravating the paroxysms.—The phenomena of dreams likewise tend to prove the existence of this state; for it is well known, that those which occur towards morning are much more regular than others, because the excitability has been renovated by the night's sleep.

From hence we may learn why the want of sleep is so instrumental in producing mania, since there is not only an obstacle to the accumulation of excitability, but a still greater waste of it from the objects which engage the attention.

People of a versatile and trifling disposition, and whose employments are diversified with a pleasing variety, seldom become the victims of this disease: from this arises the proverb, "Fools never go mad." But those who are stimulated by an ardent desire of fame, or of riches, or from a mistaken sense of duty, to exert their utmost power, and confine their attention too long to one subject, often incur this state of the senses: hence the chimeras of fancy are mistaken for realities, and propagated under the names of visions, apparitions, &c. Sometimes the same extraordinary effort induces a melancholy disposition; and, as the patients express it, they "find themselves unable to think." A respectable clergyman, in England, was an instance of this. After considerable application to a literary work, he became gloomy and desponding; and in this state he would declare that God had deprived him of his rational soul, and reduced him to the condition of a vegetable.—Sir ISAAC NEWTON fell into a melancholy which de-  
prived

prived him of all thought, but was soon cured by conversing with his friends.

Since *hope* and *joy* are mental stimulants, the abstraction of them must constitute an asthma; hence any train of thought accompanied with despair and gloomy apprehensions, is more especially hurtful. Such are the causes of *nostalgia*, a disease more or less felt by all who are absent from their native country, and conscious of the impossibility of revisiting it.\* I have been informed that the negro slaves in the West-Indies are no less subject to this malady than the Swiss soldiers. They become dispirited, pine away, and finally lay violent hands on themselves, unless means are used to interrupt their gloomy reflections. The method of cure consists in good treatment, plenty of nourishing diet, and allowing them the pleasure of each other's company.

Such effects follow the indulgence of *secret sorrow*, which not being alleviated by communication, gradually undermines the powers of body and mind; hence disappointed lovers are described as pale, dejected,

\* The traveller BRUCE, when in Abyssinia, far distant from every civilized face, describes the dreadful despondency which seized him while indulging such reflections.

jected, absent in mind, and fond of solitude, or those scenes which inspire a pleasing melancholy.—A remarkable instance of *direct mental debility*, from the abstraction of hope, is related by ZIMMERMAN. A young man, on meeting with a most discouraging repulse from the object of his affections, remained motionless in his chair for half a day: from this state he was recalled by the agreeable intelligence that his fair one had relented.

*Terror* is sometimes productive of a similar state. The operation of a fright seems to be the following: a sudden abstraction of the stimulants hope and joy, and a violent exertion, frequently terminating in the greatest debility.

But gloomy reflections are not the only remote causes of mania. *Excessive indulgence of joy* often produces the same effect: it has been known even to occasion, by its too great stimulus, a total extinction of the living principle. At the time of the South-Sea bubble, Doctor HALES, who had the care of a lunatic hospital, found that the greatest number of his patients were those who had suddenly acquired fortunes.

*Pride,*

*Pride*, or a too exalted opinion of one's own merit, inasmuch as it subjects us to more frequent disappointments, may be considered as a remote cause. In madmen, a proud spirit is a remarkable characteristic.

The influence of *government*, in predisposing to this disease, is a subject worthy of consideration, were I capable of properly tracing it. The reserved demeanour and taciturnity of the Spaniards and Portuguese have been attributed entirely to their apprehensions of the power of the Inquisition, which formerly reigned with unlimited sway in those countries. In despotic governments raving madness is less frequent, because slavery tends to depress the mind, and prevent those exertions which mark this stage of the disorder. Such eccentricities result from a sense of freedom; while a gloomy melancholy is the product of despotism, except the attention be diverted, and a superficial gaiety induced, by public shews and entertainments, or a splendid appearance of grandeur, the common attendants of such governments.

These effects, however, may be variously modified by the gloom or pleasantness of the season and situation.

situation. Hence, in dull, foggy weather, when people, from confinement to the house, are deprived of their usual variety of objects, as well as of the stimulus of light, *low spirits* or *spleen* is a common occurrence.

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## PREVENTION AND CURE.

A CONSIDERATION of the causes enumerated may serve to direct us in the prevention and cure of *mania*.

The chief indications of cure are the following :

During the intervals or slighter degrees of the affection,

*To avoid intense application of mind to any subject,  
inordinate indulgence of the appetites and passions,  
and idleness.*

During



During the paroxysms,

I. *To remove the morbid state of the senses, by applying gentle stimuli.*

II. *To restrain immoderate exertions.*

Of the various stimuli by which life is supported and its functions performed, some act incessantly : thus the heart and vessels, the lungs, and intestinal canal obey their respective stimulants without lassitude or debility. Other exciting powers, by their constant application, have a tendency to exhaust the excitability; and hence arises the necessity for a variation of stimulus, as well as for intervals of rest, that the excitability may be recruited. This will apply as well to the mental stimuli as the corporeal.

The importance of variety in our intellectual pursuits must be obvious to all who have experienced the undefinable and uneasy feeling which follows an intense or too long continued application to any one subject. If a person makes a violent exertion to recollect any thing in haste, he is frequently baffled; nor can the idea be recalled till the mind is diverted with something else. Hence, in a dis-  
ease

ease of *indirect mental debility*, the most judicious practice must be the application of objects which excite trains of ideas not only different from the cause of the disease, but continually shifting in a pleasing variety, and sufficient to exercise the attention gently. In those, likewise, who inherit, from their parents, a predisposition to *mania*, the same treatment will be necessary as a preventive. This is conducted upon the principle, that when one stimulus, by repeated application, renders the system insensible to its action, there is still excitability enough left for the operation of another. During the raving flights of a maniac, who was proclaiming himself to be the *Messiah*, I have, by a piece of news, withdrawn his attention, and obtained a rational answer.

Such remedies are best furnished by travelling, especially with an agreeable companion. We have the testimony of Doctor CULLEN, that in several cases of complete mania a cure was effected in the course of a journey. On this depends the benefit of visiting certain mineral waters, where the change of objects and lively company contribute to divert the mind.

*Gaming*

*Gaming* is but a fallacious resource, since the anxiety and disappointments attending it, as well as the sedentary life which it requires, infinitely overbalance the diversion procured: it is like the advice given by an eminent physician in Europe to a hypochondriac who was incessantly teasing him with his complaints: “My friend,” says he, “your bodily health is good—your mind wants agitation—I advise you to take your pistols and rob the next man you meet, and then fly the kingdom for your life.”

It is no less necessary to avoid gloomy company, and all those objects which are connected with former sufferings or scenes of disgust and horror. I knew a gentleman who was always affected with the most distressing sensations at the sight of a house in which he had formerly lingered under a tedious nervous complaint.\*

Those books which bewilder the reader in a maze of fanatical absurdities, are especially hurtful to people who have previously suffered under mistaken

D

ideas

\* A curious instance of sympathy has occurred to me:—A person who was formerly subject to epilepsy is always seized with an invincible propensity to laugh whenever he sees one labouring under a fit of this kind.

ideas of the Almighty, and fears of his vengeance. I have lately seen an instance of mania, where SWEDENBOURG'S and RICHARD BROTHERS'S reveries might be set down as the occasional causes, in a young man who, on any other topic, was perfectly rational; but from the stimulus of this train of ideas, and the fruitless attempts to comprehend the subject, he was plunged into this condition.

The judicious administration of *hope* and *joy* demands particular notice: for the operation of these may be compared to the circulation of the blood. Arrest this, and the functions of the animal cease; abstract the former, and despair ensues.—If the imagination of the patient can be averted from the dread of future evil, and soothed with cheering hopes, considerable progress is made towards obtaining a cure. But of all preventives or remedies, the most effectual is a well-grounded hope of eternal happiness. Under the influence of this, Reason holds her sway, and diffuses peace through the soul. How mistaken, then, are those who annex the ideas of superstition and enthusiasm to the name of religion, and who form their opinions of its effects from the instances of weak, ignorant minds mistaking their bodily ailments for supernatural affections!

It

It may seem rather extraordinary, that the *abstraction of hope*, or, in other words, inspiring the maniac with fear, should be indicated. Yet this must be understood to refer only to a fear of objects different from those which gave rise to the disease. For this purpose it becomes sometimes necessary to use *restraint*, and to assert an absolute authority over the patient. This, however, should be avoided as long as possible; for it is of no small consequence to treat them as rational beings, and conceal from them our knowledge of their real state; lest the recollection of their *strait jackets*, and *chains* and *cells*, should induce a depression of spirits seldom surmounted. For this reason it may sometimes be necessary to fall in with their opinions, and, by leading them to conclusions of which they were not aware, divert them from their rash designs. Hence the most proper restraint, where convenient, is that of parental authority, without exposure to strangers.

*Shame* has a considerable effect on madmen, for few of them will indulge in public those irregularities which mark their conduct among their relatives and intimate acquaintances. PLUTARCH tells us, that several virgins of *Miletus*, from a kind of endemic madness, having laid violent hands on themselves,

the



the example operated like contagion, and suicides became very frequent among the women; till an edict was published, threatening to expose to public view the naked bodies of all who should be guilty of the like act. So powerful was the sense of shame in people regardless of life itself, that, by this stratagem, an effectual check was put to the practice.

*Industrious employment* is equally necessary to preserve the health of both mind and body. The happy serenity inspired by the sense of time well spent, might be contrasted with the listlessness and discontent attendant on a life of indolent sensuality. Among those of the latter class are we to look for the most frequent instances of madness; but very few among people who must labour for their daily bread.—Doct<sup>r</sup> IBERTI, in an account of a lunatic hospital at *Saragossa*, says, “The cure is generally attempted by cold bathing and refrigerant medicines, but the treatment seldom answers. Constant experience has shewn, that some employment which exercises the patient’s limbs is the most efficacious method of cure. Most of the lunatics who are employed in the shops and offices of the house, recover. Their occupations are cleaning the house, carrying wood and water, harvest work, &c. Lunatics



tics of distinction, who are not employed in any servile occupation, nor in labour of any sort, seldom recover.”

*Musical* is a stimulus which has been said to excite almost any passion at pleasure. Its good effects, in calming inordinate emotions, are often witnessed, especially where such pieces of music can be selected as are associated with mirthful occasions. The Scriptures inform us, that *music* was the remedy employed by David to soften the ferocious madness of Saul.

Plunging the patient unexpectedly into cold water has been recommended as highly beneficial. The propriety of this practice I very much doubt, and should be apprehensive that the sudden shock would be detrimental, and perhaps produce fatuity.—Some have directed the patient to be kept from two to six hours in spring water, and even in baths still colder; but this may be objected to as equally injudicious. Frequent warm bathing promises much greater advantages, both by applying a comfortable degree of heat, and promoting perspiration, which is commonly deficient in this state of the system.

Opium,

Opium, musk, camphor, and other powerful stimulants have been exhibited, but with little good effect as far as I can understand.

The refrigerant plan of cure, recommended by some, belongs more properly to phrenitis. To this may be referred bleeding, purging, vomiting, exhibition of vinegar, and other remedies which act generally; as well as those intended to obviate a preternatural flow of blood to the head, such as the application of the clay-cap, ice, and streams of cold water; and the pressure of the carotid arteries.—Drastring purgatives are seldom attended with the good effects attributed to them by the ancients: it is, however, very necessary to prevent costiveness, by the exhibition of gentle laxatives.

Blistering the head is rather equivocal: in *phrenitis* it may be highly proper; but in a case of *chronic mania*, in which I have seen a powerful epispastic applied, no advantage was apparently derived from it. Shaving the head, or thinning the hair, is, however, always adviseable.

Leprosy, and some other eruptive diseases have been known to remove mania. How this is effected,

effected, I am unable to explain, but on the supposition that the new action of the vessels attending them may produce a renovation and equable diffusion of nervous power. Doctor MUTZELL, of Berlin, took the hint from nature, and thought of inoculating with the matter of itch in this disease. The case of a person on whom he made the experiment is so interesting, that I shall here insert it.

“ The patient was a man of twenty-eight years of age, of a melancholy temperament, and by trade a shoemaker. Some family misfortunes were considered as the occasional causes of his complaints. He became melancholy, averse to his business, and after some time had a wildness in his looks, and either gave indirect answers, or kept an obstinate silence. Many remedies were tried to no purpose. He every day grew worse and more emaciated, and was at length placed under the care of Doctor MUTZELL, in the royal hospital at Berlin. He was at this time inattentive to every thing about him; he sat in bed with his eyes fixed, and was so great a stranger to hunger and thirst, that three or four days continued abstinence did not excite him to seek for food. His pulse was slow and weak. Neither external nor internal stimuli seemed to have much sensible effect on him. Whipping with nettles hardly excited any sense of pain; and twenty grains of emetic tartar produced

produced only one fit of vomiting. Neither blisters, nor plunging him in cold water, nor a stream of cold water, nor plates of ice applied to his head, were able to occasion more than a momentary uneasiness. In this state he continued two years, and it was then determined to inoculate the itch. For this purpose, deep incisions were made in the arms and legs, and the wounds were filled with itchy matter. He did not seem to mind the operation; but on the second day the pulse was stronger, and on the fourth was so much increased, that Doctor MUTZELL doubted whether he had ever felt a quicker pulse. This degree of fever continued during the fifth and sixth days, accompanied by great anxiety and difficult respiration. On the two following days the fever abated, the skin became moist, and a number of small red pustules were thrown out upon the surface. On the ninth his speech and reason returned to him. He did not seem to know any thing of what had passed during the time of his being in the hospital. In three weeks the pustules were dried away, and he was in perfect health."

With respect to the *diet* of maniacs, it may be necessary to mention, that it should not be very stimulant, but such as is nourishing and of easy digestion: the regulation of this, however, will depend on the degree of exercise used, and the patient's former habits of life.







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